

The Mirror

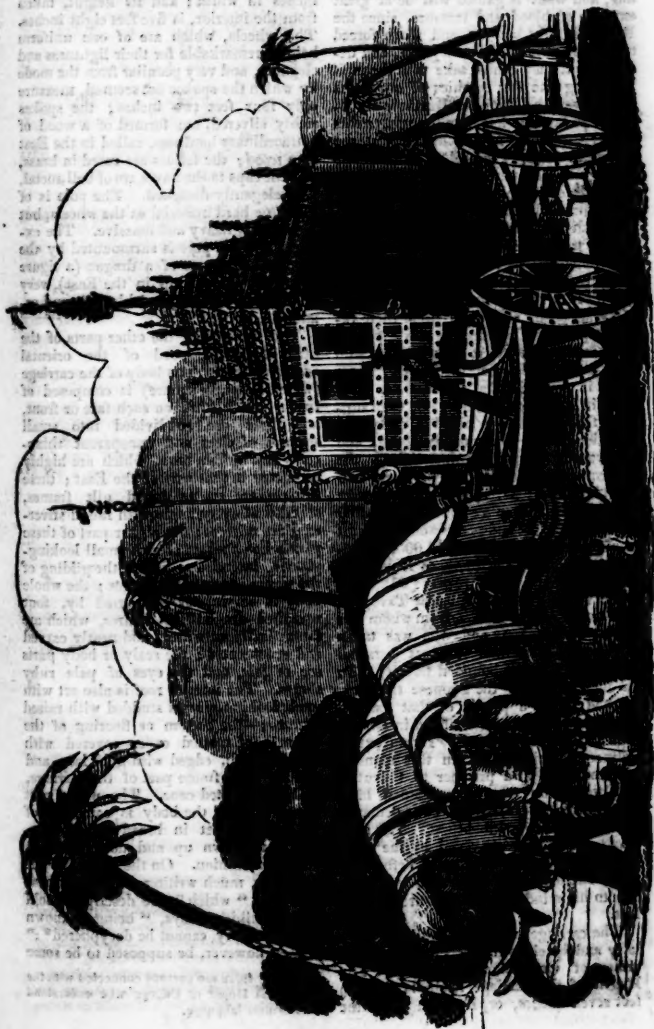
OF
LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. CLXXII.]

SATURDAY, DECEMBER 10, 1825.

[PRICE 2d.]

The Bath, or Burmese State Carriage.



THE wars of India have almost invariably been productive of great spoils, and there is many a family in England whose sole wealth has been derived from this source alone. The present contest, however, against the Burmese, is not we believe likely to yield so much to the victors, and what is gained will be at great expense of blood and treasure, since the Burmese fight bravely, and when forced to retreat carry off all they can, and destroy what they cannot take with them.

Among the few trophies of our arms in this war, the *Rath*, or Burmese Imperial state carriage has been brought to this country, and is now exhibiting at the Egyptian Hall, Piccadilly, where the carriage of Bonaparte, taken at the battle of Waterloo, formerly attracted thousands of visitors. The Burmese carriage, together with the throne, which is studded with 30,000 precious stones, fell into the hands of Colonel Miles, in August, 1824, when he commanded an expedition which had for its object to run down the enemy's coast of Tenasserim, and seize upon their valuable ports. The carriage was captured at Tavoy, and with it the workmen who built it, and all their accounts. From these it appeared that it had been three years in building, that the gems were supplied from the king's treasury, or by contributions from the various states, and the workmen were remunerated by the government; independent of these two very important items, the expenses were stated in the accounts to have been 25,000 rupees (£3,125), and as the stones amount in number to no less than 30,000, it cannot be too high an estimate to reckon the whole cost at a lac of rupees (£12,500), which was its reputed value at Tavoy.

The Viceroy of Tavoy, from whom this carriage was taken, and who was taken prisoner, was a man of great personal strength, and of unbounded ferocity. In an incursion into the Siamese territory, he had taken a prince of that nation, whom he caused to be confined in an iron cage and starved to death. By an extraordinary coincidence, when this monster was conveyed as a prisoner to Calcutta, this very iron cage accompanied him. Retributive justice would have demanded him to be its inhabitant. The state carriage was also conveyed by the same vessel, and being constantly before his eyes, excited his savage rage by bringing to his mind the rich treasure he had lost.

The carriage, which is exhibited in a lofty and spacious room, is a curious specimen of Oriental workmanship. The length of the carriage itself is thirteen feet seven inches, or, if taken from the

extremity of the pole, twenty-eight feet five inches. Its width is six feet nine inches, and its height, to the summit of the *Tee*, or emblem of sovereignty, with which it is surmounted, nineteen feet two inches. The carriage body is five feet seven inches in length, by four feet six inches in width; and its height, taken from the interior, is five feet eight inches. The wheels, which are of one uniform height, remarkable for their lightness and elegance, and very peculiar from the mode by which the spokes are secured, measure only four feet two inches; the spokes richly silvered, are formed of a wood of extraordinary hardness, called in the East *iron wood*; the felloes are cased in brass, and the caps to the naves are of bell-metal, very elegantly designed. The pole is of the same hard material as the wheels, but remarkably heavy and massive. The extremity of the pole is surmounted by the head and fore part of a dragon (a figure of idolatrous worship in the East), very boldly executed, and richly gilt and ornamented.

The material of the other parts of the carriage is the wood of the oriental *sassafras* tree. The body of the carriage (which is nearly square) is composed of twelve panels, three on each face or front, and these are subdivided into small squares of clear and transparent rhinoceros and buffalo horn, which are highly estimated in that part of the East; these squares are set in broad gilt frames, studded at every angle with raised silvered glass mirrors; the higher part of these panels has a range of rich small looking-glasses, intended to reflect the gilding of the upper, or pagoda, stages; the whole body is set in, or supported by, four wreathed dragon-like figures, which are fantastically entwined, and neatly carved and ornamented; the scaly or body parts are of *talc*, and the eyes of pale ruby stones. The interior roof is also set with small looking-glasses studded with raised mirrors;—the bottom or flooring of the body is of matted cane, covered with crimson cloth, edged with gold lace, and the under, or frame part of the carriage, is also of matted cane. The upper part of each face of the body is composed of sash glasses, set in broad gilt frames, which are drawn up and down after the European fashion. On the frames of the glasses is much writing in the Burmese character, "which" the description sold at the exhibition says, "being unknown in this country, cannot be decyphered"; it may, however, be supposed to be some

* Surely there are persons connected with the East India House or College who understand the Burmese language.

adulatory sentences to the "Golden Monarch" seated within. The body is staid by braces of leather, and the springs, which are of iron, richly gilt, differ not from the present fashionable C spring, now in general use in this country—though massive, they give to the carriage a motion peculiarly easy and agreeable. The steps merely hook on to the outside, and therefore must be carried by an attendant; they are light and elegant, formed of a gilt metal, with cane treads.*

On a gilt bar, before the front of the body with their heads towards the carriage, stand two Japanese peacocks, a bird which is held sacred by this superstitious people; the like number, similarly placed, are perched on a bar behind. On the fore part of the frame of the carriage, mounted on a silvered pedestal, in a kneeling position, is the Tee-bearer, with a lofty golden wand in his hands, surmounted with a small Tee, the emblem of sovereignty; he is richly dressed in green velvet, the front laced with jargoon diamonds, with a triple belt of precious stones round the body, consisting of blue sapphires very fine, emeralds, and jargoon diamonds; his leggings are also embroidered with sapphires. In the front of his cap is a rich cluster of gems the centre composed of white sapphires encircled with a double star of rubies and emeralds; the cap is likewise thickly studded with the carbuncle, a stone between the ruby and the garnet, little known to us, but in high estimation with the ancients. Behind are two figures, their lower limbs curiously tattooed, as is the custom with the Burmese.

But the most beautiful and imposing part of this magnificent object is the pagoda roof, with which it is surmounted. This is formed of seven stages, progressively diminishing in the most skillful proportions, until they terminate in the tee, the emblem of royalty, which is supported by a pedestal. Here the gilding is resplendent. The design and carving of the rich borders which ornament each stage are admirable, and these are studded with gems of every description and variety, many of them of extreme beauty and rarity. The greenish and purple smethysts which are set in the movable belts of the tee, are very large, and the

very summit of this emblem of royalty bears a small crystal banner which floats in the wind. Gilt metal bells surround the chief stage of the pagoda, as well as the tee, which, when the carriage is in motion, emit a soft and pleasing sound. To these bells are appended heart-shaped crystal drops, and at every angle will be seen a slight spiral gilt ornament, enriched with crystals and emeralds.

It is remarkable that the design of this pagoda roofing, as well as that of the great imperial palace, and of the state war-boat or barge, bears an exact similitude to the chief sacred temple at Shoenmadro. Every Eastern Bhuddiah sovereign considers himself sacred, and alike to be worshipped with the deity itself, so that, seated on the throne in his palace, or journeying on warlike or pleasurable excursions in his carriage, he becomes an object of idolatry. This identification of religion and kingly power existed in the East, and in Assyria and Egypt, in the earliest ages, and is equally found in the states now existing.

The seat or throne, for the inside, is movable, so that when audience is given at any place the carriage may be destined to stop at, this throne can be taken out and used for the purpose. It is made of cane work, very richly gilt, folds in the centre, is covered by a velvet cushion, and the front is studded with almost every variety of precious stones including the onyx, cat's-eye, pearl, ruby, emerald, sapphire, both white and blue, coral, carbuncle, jargoon diamond, garnet, cornelian, &c., the whole being disposed and contrasted with taste, though very rudely set. The centre belt is particularly rich in stones, and the rose-like clusters of circles are uniformly composed of what is termed the stones of the orient; viz. pearl, coral, sapphire, cornelian, cat's-eye, emerald, and ruby. The same description of buffalo-horn panels, which adorn the body of the carriage, will be found very ornamental on this throne, at each end of which are niches for the reception of extraordinary joo-god figures, called Sing, a mythological lion, very richly carved and gilt; the feet and teeth of these creatures are of pearl, the bodies covered with sapphires, hyacinths, emeralds, tourmalines, carbuncles, jargoon diamonds, and rubies, the eyes being of a curious tri-coloured sapphire. There are also six carved and gilt figures in a praying or supplicatory attitude, which are placed on the throne; their eyes are rubies, their drop ear-rings cornelian, and their hair the light feather of the peacock.

The chattrah, or umbrella, which overshadows the throne, is not so much as

*Hearing that the Burmese Majesty was rather curious in his carriages, one was sent to him some few years since by our Governor-General, which failed in exciting his admiration; he said it was not so handsome as his own. Its having lamps rather pleased him, but he ridiculed other parts of it, particularly, that a portion so exposed to being soiled as the steps, should be folded and put up within side.

service, as for an emblem or representation of regal authority and power.

In order to convey some faint idea of the effect of the whole, two artificial elephants are yoked to the pole of the carriage, though the manner in which they are harnessed when they draw the state carriage is not known.

Our engraving, which is from an original drawing, gives a good view of this curious state carriage.

RIDDLES AND THEIR SOLUTIONS.

SINCE the commencement of the MIRROR to the present time, scarcely a week has passed without our receiving from correspondents one or more puzzles, in the shape of enigmas, rebuses, charades, conundrums, &c. These we have generally refused, on account of the numerous answers they would entail upon us in prose and verse. In No. CLXVI. of the MIRROR (not CLXIV. as we erroneously stated), we were, however, induced to give a string of riddles and conundrums, from an annual publication for 1835, in the hope that the *Œdipus*, who had put the ingenuity of his readers to the rack for twelve months, would at least gratify them with a solution in his volume for 1836; but there were "other rulers in Israel," and in this we were disappointed, we therefore, in No. CLXX. of the MIRROR, inserted the answers of a Correspondent; and we have since received so many letters on the subject, as will make us pause before we again meddle with riddles, except on particular occasions.

A lady, who signs her letter with the initials *E. H. B.* suggests that the answer to the third riddle—

"You eat me, you drink me, explain if you can,

"I'm sometimes a woman, and sometimes a man,"

is not a *medlar*, but a *toast*, which is certainly a better solution. The same answer is also given by *Œdipus*. The latter correspondent solves the fourth riddle, "Why is an underdone egg like one overdone?" by the answer "It is *hardly* done."

The 9th riddle, "What is the distinction between a lady and a looking-glass?" is answered by *E. H. B.* that "the one speaks without reflecting, and the other reflects without speaking." Recollect, it is a lady writes this, for we should not say anything so derogatory to the sex. The following letter has also reached us on the subject:

(To the Editor of the Mirror.)

SIR,—The solutions by *H. I. G.* of the riddles, &c. contained in your No. CLXVI. appearing to stand in great need of correction, I beg to hand you a few new solutions, and at the same time to request of your readers better answers or explanations to Nos. 6, and 20,* which, I must confess, baffle my attempts to expound them, although I cannot comprehend the solutions of your Correspondent. The solutions I speak of are,

No. 1. Every core has its kernel—(sc.) Every corps has its colonel.

No. 7. Adriatic—(sc.) A dry attic.†

No. 9. The one reflects, the other does not. N. B. This is explained in the well known epigram on a mirror:

"Just like the fickle sex I change, 'tis true,
But I reflect, that's more than women do."

In No. 5. Malta, being now governed by the Marquis of Hastings, the Ionian Islands may be substituted, as they are still governed by a knight. I am, Sir,
Your obedient servant,

St. John's Wood, G. L.
December 6, 1835.

* With all due deference to our correspondent, the answer to No. 20. is strictly correct; and we are sure, unless he is weary of life, and he is eccentric in his wish for dying, he would rather that a lion should eat a tiger than eat him.—Ed.

† *Œdipus* gives the same solution.

CONWAY CASTLE.

(To the Editor of the Mirror.)

SIR,—Conway Castle, of which you gave a bold and accurate engraving in No. CLXX. of your MIRROR, was a secret repository of many antiquities during the civil war in which the unfortunate Charles the First was engaged. Here he brought a quantity of plate and other valuables, and especially many fine paintings of the Italian, Flemish, and Dutch schools, to secure them, in his love for the fine arts, from his unreasonable enemies. They were not discovered until after the regicide; when Oliver Cromwell, to his eternal shame be it said, sold them to foreigners for sums by no means equal to their value.

G. W. N.

CONWAY CASTLE.

Suggested by a beautiful Sketch of it by Moonlight.

(COMMUNICATED BY E. W. D.)

Hewn in the starry vault, 'midst fleecy clouds,
The full orb'd moon her brightest splendour gave;

Play'd on the bosom of the whiten'd shrouds,
Kiss'd the bright ear, and trembled on the wave.

Soft blow the freshen'd breeze along the shore,
And not a sound disturb'd the pensive ear,
Save the low dash of yonder distant oar,
Or the faint billow gently breaking near.

In awful beauty, o'er the tranquil flood,
Her ancient tow'rs old Conway rais'd on high,
Majestic still in ruin'd pomp she stood,
The proud memorial of years gone by.

On her high battlements and turrets grey,
With fond delight the pensive moon-beam
smil'd,
And o'er the wreck of many a former day
Around their base in massy fragments pil'd.

A mild and partial light she gently threw,
And shew'd the blasted oak which stood beside,
Still unscathed, though wet with eve's soft dew,
'Reft of its leaves, and bending o'er the tide.

So shall the works of Genius live sublime,
When mienner things shall moulder and decay,
And bid defiance to the hand of time.
While tyrants fall, or nations pass away.

ORIGINAL ANAGRAMS.

BY MISS K. THOMPSON.

(For the Mirror.)

Merry parson.	No prayers, Mr. —
Signor Vellati, of th'	To lute or viol, ah!
T. H. I. Opera-House.	prithce sing for us.
Hasten here, surgeon.	Go, nurse, then hearse.
To learn Italian.	Latin in <i>alterato</i> .
Ah! would ye lose strife?	Do haste, sell your wife.
One Newton, astrono-	No! not one more new
mer.	star.
<i>Si E. sinceramente vero.</i>	O, I am sincere, <i>en ve-</i>
	<i>rité.</i>

HISTORICAL GLEANINGS.

(For the Mirror.)

BELLS.

BELLS, though not large ones, became common throughout Europe towards the tenth century, and were hung in the wooden towers of churches; the altars alone were ordered by the canons to be built of stone.

In the reign of Athelstan, Tudketut, abbot of Croyland, gave that monastery the first set of bells, Ingulphus asserts, ever known in England; nevertheless, there had been single bells in England in the seventh century; the venerable Bede makes mention of them.

The application of bells, as well as the degree of favour shewn to their music, seems to have varied much at different periods. We are told by M. Paris that the bells were not allowed to ring at funerals, apparently from their aspiring to gay ideas. On the other hand, at a time somewhat later, the citizens of Bourdeaux, who had for rebellious behaviour been deprived of their bells, refused to receive them again, having never been so

happy as since they had been rid of their odious jangling.

FISH.

THE means of supplying life with necessaries was but imperfectly known and cultivated. The poor Pagana, of Sussex, though starving for want of food, knew not how to catch any fish except eels, until Bishop Wilfred (who in 678 took shelter in that district,) instructed them in the use of nets. He took three hundred at a draught, and thus supplying the bodily wants of his catechumens rendered their minds tractable to his doctrines, and easily accomplished their conversion.

STONE AND GLASS.

STONE towards the end of the eleventh century, came into use in large buildings; and glass was not uncommon in private houses, although looked on as a luxury.

BOW CHURCH AND BOW BRIDGE.

IN 1087, St. Mary's Church in Chesham was built on stone arches, whence its epithet Le Bow, or de Arcubus. The stone bridge which Queen Matilda built at Stratford, in Essex, near the same period, gave also the name of Le Bow to the place; these are testimonies of the scarcity of stone arches in the eleventh age.

LONDON BRIDGE.

IN 1176, one Coleman, a priest, began to build London bridge of stone, in consequence of an order made by the king and council; it was about thirty-three years before finished, and the course of the Thames was changed during that time; by a trench, probably that made by Canute from Battersea to Rotherhithe.

ST. PAUL'S.

ST. PAUL'S, in London, having been consumed by fire, was rebuilt in 1187, and the following year, on arches of stone; a wonderful work, say the authors of the day; but although the workmen employed in the business were from France, and the materials from Normandy, yet even the city of Paris could not at this period boast of any pavement in their streets.

FLORIO.

ON BELLS AND BELL-RINGING.

(For the Mirror.)

THE origin of bells is very ancient, small ones were first introduced, but those of a large size hung in towers by ropes are of a much later date. Among the Jews it was ordained by Moses, that the

lower part of the robe which was worn by the high priest in religious ceremonies; should be adorned with pomegranates, and gold bells introduced at equal distances. The robes of the kings of Persia are said to have been adorned in the like manner. The Arabian princesses wear on their legs large hollow gold rings, filled with small flints, which sound like bells when they walk; and these with similar appurtenances, give notice the mistress of the house is passing, so that the servants of the family may behave with respect, and strangers may retire to avoid seeing the person who advances. Calmet supposes that it was with some such design of giving notice that the high priest was passing, that he wore little bells at the hem of his garment, and it was also a kind of public notice that he was about to enter into the sanctuary. In the court of the king of Persia, no one entered the apartments without some warning; and thus the high priest, when he entered the sanctuary, desired permission to enter by the sound of his bells, and in so doing he escaped the punishment of death annexed to an indecent intrusion. The prophet, Zachary, speaks of bells of the horses, which were probably hung to the bridles or foreheads of war horses, that they might thus be accustomed to noise.* (See Calmet's Dictionary.)

Among the Greeks those who went the nightly watch-rounds in camps or garrisons, carried with them a little bell, which they rang at each sentry-box to keep the soldiers appointed to watch awake. A bellman also walked in funeral processions, at a distance before the corpse, not only to keep off the crowd, but to advertise the *flamen dialis*† to keep out of the way, lest he should be polluted by the sight, or by the funeral music. The priest of Proserpine, at Athens, called "hierophantus," rung a bell to call the people to sacrifice. The hour of bathing, at Rome, was announced by the sound of a bell. Servants in the houses of the great were called up in the morning by the sound of bells. Bells were hung upon triumphal chariots, and affixed to the necks of criminals going to execution—to warn persons to avoid so ill an omen as the sight of a condemned criminal. To this superstition some persons have attributed the custom in England of ringing parish bells while a malefactor is on his way to the gallows; though others have generally supposed it was intended as a signal to all who heard it, admonish-

* This is practised in modern days to waggon horses, to lull or soothe their labour, for music half charms to soften labour.

† The daily priest. See Livy.

ing them to pray for the passing soul. Phædrus mentions bells annexed to the necks of brutes; taking their bells away was construed to be theft, and if the beast was thus lost, the person who took away the bell was to make satisfaction. Sheep had them fastened round their necks to frighten away wolves, or rather by way of amulet, or to direct shepherds where to find their flocks. The first bells are said to have been made about the year 400, at Nola, in Campania, whereof St. Paulinus was made bishop in 409, at least, it is asserted, he was the first who brought them into use in the church. Before his time rattles were used. Ovid, Martial, Statius, and others, mention bells, under the appellations of *tinginnabula*, or *sounding brass*. The first tunable set of bells in England were hung up in Croyland Abbey, in Lincolnshire, 960. We do not hear of any bells before the sixth century, when they were applied to ecclesiastical purposes. In 1010, it is said, Lupus, bishop of Orleans, being at Sens, then besieged by the army of Clotharius, frightened away the besiegers by ringing the bells of St. Stephens. The city of Bourdeaux was deprived of its bells for rebellion, and when it was offered to have them restored, the people refused it, after having tasted the ease and comfort of being freed "from the constant din and jangling of bells. Formerly the use of bells was prohibited in the time of mourning. The custom of blessing bells is very ancient;‡ some say this custom was introduced by Pope John XIII. but it is evidently of an older standing. Nankin was anciently famous for its large bells, but accidents happening from their enormous weight, have caused their disuse. The Egyptians have none but wooden ones, except one brought by the franks into the monastery of St. Anthony. In Russia, bells are of an enormous size. One bell at Moscow weighs 127,636 English pounds. It has always been esteemed a meritorious act of religion to present a church with bells, and the piety of the donor has been estimated by their magnitude. According to this mode of estimation, Boris Godunov who gave a bell of 238,000 pounds to the cathedral of Moscow, was the most pious sovereign of Russia until he was surpassed by the empress Ann, at whose

‡ Schiller, the German poet, wrote a poem called *The Song of the Bell*. The casting of bells is, in Germany, an event of solemnity and rejoicing. The sounding of a bell calls to mind extraordinary events, such as birth, marriage, death, fire, rebellion, &c. &c.

See Picart's *Religious Ceremonies*, published at Amsterdam, 1728.

expense a bell was cast, weighing 432,000 pounds, which exceeds in size every bell in the known world. This famous bell fell down (the beam to which it was fastened being burnt) in 1731, and a fragment was broken off towards the bottom, which left an aperture large enough to admit two persons abreast, without stooping. The Russians are very fond of ringing of bells; but they produce nothing like harmony from them. The sole excellency consists in striking the clapper the oftenest. The *changes* that may be rung on bells are truly astonishing. If it were required to find how many changes may be rung on seven bells, the answer would be 5,040. On twelve bells it would be 479,001,600. Supposing ten changes to be rung in one minute, that is 10 + 12 or 120 strokes in a minute, or two strokes in each second of time, then according to this mode of computation, it would take upwards of 91 years to ring over all those changes on the twelve bells. If two more bells were added, so as to make the whole number fourteen bells, it would require, at the same rate of ringing, about 16,575 years to ring all the changes on fourteen bells but once over. And if the number of bells were twenty-four, it would require more than 117,000,000,000,000 years to ring all the different changes upon them which no bell-ringer could weather out, and would kill a thousand generations of them: this is ringing the changes with a vengeance, and "out Herod's" those of the Stock Exchange and the Chancellor of the Exchequer, backed by the honourable member for Aberdeen. The practice of ringing bells in changes is said to be peculiar to this country, which for this reason is called the ringing island. It has been reduced to a science, and peals have been composed, which bear the names of the inventors. Some of the most celebrated now known were composed about 50 years ago, by Mr. Patrick, so well known as "the maker of barometers." In modern days, "the great unknown" has bells which speak a powerful peal, for one cries breakfast, another lunch, another boots, another punch, then off they go in a swelling peal, with dinner, coffee, supper, then close in piano, with boot-jack, slippers, and chamber-candle—after which it's all "nid, nid, nodding at his house at home."

P. T. W.*

* See Beckmann's *Inventions*, and Rees's *Cyclopædia*, likewise Schiller's beautiful poem, *The Song of the Bell*, translated by Sotheby.

COUNTRY LIFE.

(For the Mirror.)

MILTON has justly observed that to him who has been long pent up in cities, no rural object can be presented which will not delight and refresh some of his senses, and surely the charms of nature may be enjoyed, the healthy breezes of the morning may be inhaled, the calm serenity of an autumnal evening may cause to glow with feelings of delight and rapture, the heart of him who is neither naturalist, botanist, or philosopher, the mind as well as the body may be benefited by change of occupation only, and more so by occasional relaxation. The body, we find, is generally invigorated and refreshed by a country visit, whether we intend it or not, but whether we shall return to our homes with our minds improved, our spirits revived, and our hearts gladdened, must mainly depend on ourselves; let us not then scorn the pleasures and attractions of rural life if we return from them peevish and disappointed, but let us rather examine if there be not something wrong in ourselves that we have been thus blind to the numerous enjoyments which nature presents.

The man who passes a life of idleness in town, and merely exchanges it for a life of idleness in the country, will find little more than tediousness and vacancy, the "drowning kittens, and placing duck's eggs under a hen," may indeed be the only novelty of a day, and a very welcome relief to his mind, and he also who has all the best feelings of his nature seared by avarice, or whose taste is vitiated by the falsely styled pleasures of the gaming table and other midnight revelries of the town, will find enough of *ennui* during his ten days' residence in the country; to him whose mind and affections are absorbed in schemes of future gain, or worried with the concerns of his counting-house or his shop, to him rural scenery will present few charms, the landscape will smile in vain to him, flowers may blossom, birds may warble, and gales may waft their fragrance in vain, he heeds them not; or if he heeds them at all it is only with an involuntary exclamation, a transient admiration which dies with the breath that utters it; but shall the humble, untaught peasant live a life of happiness and content amid nature's loveliest scenes, and shall the citizen who would vainly boast of superior understanding, not taste of her beauties? Can he not look through nature up to nature's God? Oh, surely that mind which is rightly directed, will ever find a glow of devotion in his breast in contemplating the beauties of

nature, as our great moralist, observes, "that mind will never be vacant which is frequently and steadily called to meditations on eternal interests, nor can any hour be long which is spent in obtaining some new qualification for celestial happiness"—he who visits the country in expectation of happiness and tranquillity should yield himself to the objects which there surround him, and forget as much as possible those duties and avocations which occupied him when at home.

N. B.

Origins and Inventions.

No. X.

CAPS AND HATS.

THE introduction of caps and hats is referred to the year 1449, the first seen in these parts of the world being at the entry of Charles VII. into Rouen, and from that time they began to take place of the hoods, or "chaperons," that had been used till then. When the cap was of velvet, they called it mortier; when of wool, simply bonnet. None but kings, princes, and knights, were allowed the use of the mortier. The cap was the head-dress of the clergy and graduates, churchmen and members of universities, students in law, physic, &c. and as well as graduates, wear square caps in most universities. Doctors are distinguished by peculiar caps, given them in assuming the doctorate. Pasquier says, that the giving the cap to students in the universities, was to denote that they had acquired full liberty, and were no longer subject to the rod of their superiors, in imitation of the ancient Romans, who gave a pileus or cap to their slaves, in the ceremony of making them free. The cap is also used as a mark of infamy in Italy. The Jews are distinguished by a yellow cap at Lucca, and by an orange one in France. Formerly those who had been bankrupts were obliged, ever after, to wear a green cap, to prevent people from being imposed on in any future commerce. For a singular enactment in the regulation of wearing caps, &c. in the reign of Elizabeth, vide MIRROR, No. CXXXIII.

AMBER AND AMBERGRIS.

NATURALISTS have been extremely in the dark about the origin of amber: some have maintained it an animal substance, others take it for a resinous juice oozing from poplars and firs, frequent on the coasts of Prussia, where it is found in great abundance. But the generality of authors contend for its being a bitu-

men, which trickling into the sea from some subterraneous sources, and then mixing with the vitriolic salts which abound in those parts, becomes congealed and fixed; the result of which congelation is amber. However, as good amber is found in digging at a great distance from the sea, it is presumed to be wholly of mineral origin, and is a bitumen, once liquid, of the *naphtha* or *petroleum* kind, hardened into its present state by a mineral acid of the nature of spirit of sulphur, or oil of vitriol; more especially as these substances abound in the earth, and an artificial mixture of them produce a body very much like native amber, and affording all its principles on a chemical analysis. The natural colour of amber is a fine pale yellow, but it is often made white, sometimes black, and in both cases is rendered opaque by the admixture of extraneous bodies. Sometimes it is tinged with metalline particles, and remains pellucid; but the most frequent variation from the yellow, is into a dusky brown. The opinions concerning the nature and origin of ambergris are as various as those relating to amber. Some take it for the excrement of a bird, which being dissolved by the heat of the sun, and washed off the shore by the waves, is swallowed by whales, who return it in the condition we find it. Others imagine it a sort of gum, which exuding from trees, drops into the sea and congeals into ambergris. Others again contend for its being formed from honeycombs, which fall into the sea from rocks where the bees had formed their nests. And lastly, others will have it a sort of bituminous juice which springs out of the bottom of the sea, as *naphtha* does out of some springs, and there thickens and hardens. But the later writers have referred it to the mineral kingdom, to which in all probability it belongs, being a frothy and light bitumen exuding out of the earth in a fluid form, and distilling into the sea, where it hardens and floats on the surface, or is thrown upon the shore. Ambergris is found on the sea coasts, particularly those of Africa, from the Cape of Good Hope to the Red Sea, in lumps, sometimes very large, in the middle of which are frequently met with stones, shells, and bones.

F. R.—Y.

Select Biography.

No. XXXVI.;

MEMOIR OF SIR JOHN HAWKINS.

THE worthy subject of this memoir was born in London, on the 30th of March,

A. D. 1719, and derived his descent from that renowned Admiral Sir John Hawkins, the illustrious navigator in the reign of Queen Elizabeth. The object of his choice for a profession being that of a solicitor, he was articled to Mr. John Scott, an attorney of eminence, where, before the expiration of his clerkship, he had rendered himself a very able lawyer, and had acquired a love for literature in general. He was particularly partial to poetry and the polite arts; and the better to facilitate his improvement, occasionally furnished to the *Gentleman's Magazine*, and other periodical publications of the time, essays and disquisitions on several subjects. About the year 1741, a club having been instituted by several amateurs of music, under the name of the Madrigal Society, to meet every Wednesday evening; and his clerkship being now out, Mr. Hawkins became a member of it, and continued so many years. Pursuing his inclination for music still farther, he became also a member of the Academy of Ancient Music, and of this he remained a member till a few years previous to its removal. Impelled by his own taste for poetry, and excited to it by his friend Foster Webb's example, who had contributed to the *Gentleman's Magazine* several elegant poetical compositions, he had, before this time (observes the *Encyclopædia Britannica*), himself become an occasional contributor in the same kind, as well to that as to some other publications. The earliest of his productions of this species now known, is supposed to be a copy of verses "To Mr. George Stanley, occasioned by looking over some compositions of his lately published," which bears date 19th February, 1740, and was inserted in the *Daily Advertiser* for February 21, 1741; but, about the year 1742, he proposed to Mr. Stanley the project of publishing, in conjunction with him, six cantatas for a voice and instruments, the words to be furnished by himself, and the music by Mr. Stanley. The proposal was accepted; the publication was to be at their joint expense, and for their mutual benefit; and accordingly, in 1743, six cantatas were thus published, the first five written by Mr. Hawkins, the sixth and last by Foster Webb; and these having succeeded beyond the most sanguine expectations of their authors, a second set of six more, written wholly by himself, was in like manner published a few months after, and succeeded equally well. In the year 1749, Doctor, then Mr. Johnson, was induced to institute a club, to meet every Tuesday evening at the King's Head, in Ivy-lane, near St. Paul's. It consisted only of nine

persons, and Mr. Hawkins was one of the first members. From a very early period of his life Mr. Hawkins had entertained a strong love for the amusement of angling, and his affection for it, together with the vicinity of the river Thames, was undoubtedly his motive to a residence at Twickenham. In 1760, he republished "*Walton's Angler*," with notes, &c. which altogether reflects much credit on Mr. Hawkins. His propensity to music, manifested by his becoming a member and frequenter of the several musical societies before mentioned, and also by a regular concert at his house in Austin-Friars, had led him, at the time that he was endeavouring to get together a good library of books, to be particularly solicitous for collecting the works of the best musical composers; and, among other acquisitions, it was his singular good fortune to become possessed by purchase of several of the most scarce and valuable theoretical treatises on the science anywhere extant, which had formerly been collected by Dr. Pepusch. With this stock of erudition, therefore, he, about this time, at the instance of some friends, set about procuring materials for a work then very much wanted—a History of the Science and Practice of Music, which he afterwards published. On the recommendation by the well-known Paul Whitehead to the Duke of Newcastle, then Lord Lieutenant for Middlesex, his name was, in 1761, inserted in the commission of the peace for that county; and having, by the proper studies, and a sedulous attendance at the Sessions qualified himself for the office, he became an active and useful magistrate in the county. Observing, as he had frequent occasion to do in the course of his duty, the bad state of highways, and the great defect in the laws for amending and keeping them in repair, he set himself to revise the former statutes, and drew an Act of Parliament, consolidating all the former ones, and adding such other regulations as were necessary. His sentiments on this subject he published in octavo, in 1763, under the title of "*Observations on the State of Highways, and on the Laws for amending and keeping them in repair*;" subjoining to them the draught of the Act before mentioned, which bill being afterwards introduced into Parliament, passed into a law, and is that under which all the highways in England are at this time kept repaired. Of this bill, it is but justice to add, that in the experience of more than sixty years, it has never required a single amendment.

An event of considerable importance engaged him, in 1764, to stand forth as the

champion of the county of Middlesex, against a claim then for the first time set up, and so enormous in its amount, as justly to excite resistance. The city of London, finding it necessary to rebuild the gaol of Newgate, the expense of which according to their own estimates would amount to £40,000, had this year applied to Parliament, by a bill brought into the House of Commons, in which, on a suggestion that the county prisoners removed to Newgate previous to their trials at the Old Bailey, were as two to one to the London prisoners constantly confined there; they endeavoured to throw the burthen of two-thirds of the expense on the county, while they themselves proposed to contribute one-third only. This attempt the magistrates for Middlesex thought it their duty to oppose; and accordingly a vigorous opposition to it was commenced and supported under the conduct of Mr. Hawkins, who drew a petition against the bill, and a case for the county, which was printed and distributed amongst the members of both Houses of Parliament. It was the subject of a day's conversation in the House of Lords; and produced such an effect in the House of Commons, that the city, by its own members, moved for leave to withdraw the bill.

The success of this opposition, and the abilities and spirit with which it was conducted, naturally attracted towards Mr. Hawkins the attention of his fellow magistrates; and the Chairman of the Quarter Sessions dying not long after, he was on the 19th of September 1765, elected his successor.

On occasion of actual tumults or expected disturbances, he had more than once been called into service of great personal danger. When the riots at Brentford had arisen, during the time of the Middlesex election in 1768, he and some of his brethren attended to suppress them; and, in consequence of an expected riotous assembly of the journeymen Spitalfields weavers in Moorfields, in 1769, the magistrates of Middlesex, and he at their head, with a party of guards, attended to oppose them; but the mob, on seeing them prepared, thought it prudent to disperse. In these and other instances, and particularly in his conduct as chairman, having given sufficient proof of his activity, resolution, abilities, integrity, and loyalty, he on the 23rd of October 1772, received from his Majesty the honour of knighthood.

In 1773, Dr. Johnson and Mr. Stevens published, in 10 vols. royal 8vo. their first joint edition of Shakspeare, to which Sir John Hawkins contributed such notes as are distinguished by his name, as he af-

terwards did a few more on the republication of it in 1778.

After sixteen years' labour, he in 1776, published in 5 vols. quarto, his "General History of Music," ("replete," as Butler observes, "with curious information and valuable anecdote.") which, in consequence of permission obtained in 1773, he dedicated to the king, and presented it to him at Buckingham House on the 14th of November 1776, when he was honoured with an audience of considerable length both from the king and queen.

In 1787, Sir John published his "Life of Dr. Samuel Johnson," "which," says Butler, "whatever some snarling critics may say, abounds with literary entertainment." With this production he terminated his literary labours; and having for many years been more particularly sedulous in his attention to the duties of religion, and accustomed to spend all his leisure from other necessary concerns in theological and devotional studies he now more closely addicted himself to them, and set himself to prepare for that event which he saw could be at no great distance. In this manner he spent his time till about the beginning of May 1789, when finding his appetite failing, he had recourse to the waters of the Islington Spa. These he drank for a few mornings, but on the 14th of that month while he was there, he was, it is supposed, seized with a paralytic affection, as, on his returning to his carriage which waited for him, his servants perceived a visible alteration in his face. On his arrival at home he went to bed, but got up a few hours after, intending to receive an old friend, from whom he expected a visit in the evening. At dinner, however, his disorder returning, he was led up to bed; from which he never rose, on the 21st of the same month, about two in the morning, dying of an apoplexy.

Such was the end of this exemplary man, in whose character we find every thing to praise, nothing to condemn.

The following fact, which is related in the *Encyclopedia Britannica*, is so highly creditable to the memory of Sir John as a magistrate, that I cannot forbear to insert it:—When first he began to act, he formed a resolution of taking no fees, not even the legal and authorized ones, and pursued this method for some time, till he found that it was a temptation to litigation, and that every trifling ale-house quarrel produced an application for a warrant. To check this, therefore, he altered his mode, and received his due fees, but kept them separately in a purse, and at the end of every summer, before he left the country for the winter, he de-

livered the whole amount to the clergyman of the parish, to be by him distributed among such of the poor as he judged fit.

Lamented shade! can words thy loss proclaim,
Or paint the greatness of thy never-dying fame;
Oh! thou, whose worth no tongue can tell,
Saint, Christian, best of men, farewell!

His body was interred in the cloisters of Westminster Abbey. He married Sidney, youngest daughter of Peter Storer, of Highgate, Esq. (with whom he had in marriage £10,000,) and by this lady left issue two sons and one daughter.

W. C.—Y.

SPIRIT OF THE Public Journals.

SUTTEES IN INDIA.

A PROOF of increasing disgust to the practice of the self-immolation of widows on the part of the natives, appears from the fact, that of ten suttees prevented in the Southern Concan, in the year 1819, four were dissuaded from their purpose by inhabitants of villages, or relations of the intended victims. In another case, a widow of a brahmin in the thanah of Poree, Calcutta division, in August 1823, prepared for the ceremony, and threw herself into the burning pit where the body of her husband was consuming, but almost immediately leaped out and made her escape. She recovered from the burns, and her family did not abjure her, but received her as usual.

Some of the cases of cremation were attended with singular circumstances. In the zillah of Moorshedabad, a woman of the Kaet caste, aged 26, performed the rite of anoomarana, her husband having died at Rajmahal. Endeavours were made to dissuade her, but she was determined. On the pile, her composure lasted as long as the flames were confined to her lower extremities; when they reached her breast and face her fortitude gave way, and, by a violent exertion, she disengaged herself from the faggots, and sprung from the pile at the feet of the magistrate, who renewed his efforts to deter her from suicide. She, however, insisted on returning to the pile, complained loudly of his interposition, broke from his hold, endeavoured to climb up the burning logs, invoking the aid of her relations, who lifted her into the flames, which speedily consumed her to ashes. The victim of superstition was firmly impressed with belief that this was the third time of her soul's incarnation. She assured the magistrate that the sacrifice was not terrible

or new to her, as she had performed the rite at Benares and Canonga, adding, that she knew what her sufferings would be, and how they would be recompensed.

A case in the zillah of Balasore (April, 1823) shewed the unalterable resolution, as well as the motives of the victim. The suttee was a brahmince, aged 27; she replied to the darogah, who attempted to dissuade her from burning, in the following words: "I burn with the hope of obtaining pardon of my sins along with the body of my husband, who, to my fancy, it still 'alive'; as, by the death of my husband, I consider myself as dead, and consequently I feel no regret in committing myself to the flames; after due observance of the rules prescribed by the shastrs, I shall obtain forgiveness of suicide, and free myself of any *like* (?) attached thereto."

Amongst the Bombay papers, mention is made of a ceremony called *palashvudee*, which consists in consecrating an image of rice, supposed to be identified with the deceased husband, along with which the widow burns. This species of sacrifice is not clogged with the requisites essential to the sahamaran or the ancomaran, and sanctions an almost unlimited performance of suttee.

— If the paramount law of India be Mahomedan, as affirmed by the author of "Observations on the Law and Constitution of India," it seems to be no invasion of the rights of the Hindoos to apply the Mussulman code to these cases. The magistrate of Ghazeepoore (Mr. Melville) seems of this opinion: he observes, in a letter (8th July 1823) to the judges of the Court of Circuit of Benares, "I do not think any new rules or regulations upon the subject are requisite. Under the Mahomedan law, I conceive, any person aiding and abetting another in committing suicide would be punishable; all I wish for is, permission to carry into execution laws which have been hitherto dormant."

Asiatic Journal.

Miscellaneous.

JOE TREFUSIS.

JOE TREFUSIS was said to be a natural son of Oliver Cromwell, but did not seem to have any resemblance of features with the father, if we may judge by the pictures and engravings of the protector. Joe had a long chin, and naturally a most consummate foolish face, by nature formed for suitable characters; yet a person of infinite humour and shrewd conceit, with a particular tone of voice and

manner that gave a double satisfaction to what he said. Adhering strictly to honesty, without guile or falsehood, he acquired the appellation of Honest Joe!—a character he bore with justice. Joe, by the following account of himself, must have been very young on the stage:—He entered a volunteer on board the ship where the Duke of York commanded in the channel, in that memorable sea engagement with the Dutch Fleet, commanded (he used to say) by Van Tromp, in the year 1673. When the preparations were making for the battle, Joe, though a volunteer, confessed that fear began to invade him; but when the man at the top-mast-head cried, "A sail!" then, "Two sail!" and after, "Zounds! a whole wood!" Joe's terrors augmented, but his fears came to the full height—when a sailor asked him, "If he had not performed on the stage?" Joe replied in the affirmative. "Why then," replied the blunt tar, "to-morrow, if you are not killed by the first broadside, you will see the most bloody tragedy you ever saw in your life."

Joe was so inimitable in dancing the clown, that General Goldsby, on seeing him perform one evening, sent him five guineas from the box where he sat. Joe dressed himself next day, and went to the castle to return thanks. The General was hard to be persuaded it was the same person; but Joe soon convinced him by saying, "I see the very mon, your honour, an't please your ex-cell-en-cy;" and at the same time twirling his hat as he did in the dance, with his consummate foolish face. "Now, now I am convinced," replied the General, laughing, "and thou shalt not shew such a face for nothing here"—so gave Joe five guineas more; which so well pleased him, that he paid his compliments in his awkward, clownish manner, and, as Shakespeare says, "set the table in a roar."

SOPHOS.

GAMING.

THE following is a copy of Mr. Justice Ashurst's charge to the Grand Jury for the county of Middlesex, delivered Feb. 1, 1792. The vice which it so forcibly condemns having much increased lately, induces us to reprint it:—

"Gentlemen of the Grand Jury,—I have had repeated experience of your abilities and readiness to discharge every part of your duty; and I should not have solicited your attention touching the importance of the service in which you are about to engage, were it not for one evil that is daily increasing; and if anything

can be done to restrain the progress of it, it would be doing a most essential service to the public. The evil that I mean is that of excessive gambling, and the great number of houses that are kept on foot for that destructive vice.

"This evil is not confined to those who are guilty; but what is to be lamented, it also extends to their innocent families, as we see by daily experience. It is a practice which extinguishes every generous principle in the minds of those who are addicted to it; for certainly nothing can be more ungenerous, more unfeeling, and more immoral, than for a number of persons to meet under the semblance of friendly intercourse, and to use their utmost endeavours to reduce each other, as well as their families, to beggary and ruin. This practice estranges those who are guilty of it from the society of their own families, which ought to be the seat of domestic happiness, in order to enjoy the precious pleasure which arises from the chance of cards. It seems strange that men can barter their real happiness for so unsubstantial a gratification.

"Gentlemen, the habit of excess and intemperance, though a practice very disgraceful to a rational being, is still in its consequences a less destructive crime; for, though the individual is likely to put an end to his own existence, that is, perhaps, but a small loss, and he may make room for a worthy successor; but a man who has fallen into the habits of gaming, probably will leave behind him no other legacy to his children but poverty and want, and the painful remembrance of their father's vices and folly; and whatever virtues his descendants may possess, they are left without the opportunity of bringing themselves into the world, and without that improvement of knowledge and education, which might enable them to be useful and ornamental to their country.

"Gentlemen, his Majesty, from that parental regard and affection which he has for all his subjects, in his royal proclamation, discovered great anxiety to discountenance and punish all kinds of immorality, and particularly recommended to all those who were connected with the magistracy of the kingdom, to be vigilant and active to discover, and effectually prosecute, all kinds of vice and immorality, and particularly the suppression of all kinds of gaming-houses. I wish his Majesty's proclamation had been attended to with that regard which it deserves; but I am sorry to say, that even in that part of the metropolis which is nearest to the royal residence, there are more gaming-houses than in any other quarter, as if

the design was to set at nought his Majesty's paternal and gracious intentions.

"Gentlemen, the legislature has long been sensible of the evil tendency of this pernicious vice; accordingly, we find that even so long ago as Henry VIII. laws have been enacted to discountenance and punish this vice (see 33 Henry VIII. 9 Ann. and 8 George II.) These are the principal acts of parliament that have been made on this subject. Now, Gentlemen, to be sure the law in this case, if it were put in strict execution, might be sufficient to check this growing evil; but I am aware that it can only be expected from a grand jury to present such things as shall be brought forward to their knowledge. But I hope the persons who are possessed of that knowledge will have public virtue enough to bring it before you, and stand forth to prosecute; such will merit the warmest thanks of their country. At all events, such as are entrusted with the office of magistrates ought to attend to his Majesty's proclamation, to be strict and vigilant, and to refuse to grant licenses to any of those houses, when they have reason to suspect any such practices are carried on; and although we should not be able to do so much as we could wish, we should do all we can to awaken in the public a just sense of the mischievous consequences of this vice. I have great reason to hope your interposition will produce a good effect."

THE GOODWIN SANDS.

THE Goodwin Sands, which have excited such fatal interest by the loss of the Ogle Castle on them, and which have so often caused the destruction of our ships and their ill-fated crews, are very remarkable banks, situated between the North and South Forelands, opposite Deal and Ramsgate, and about seven or eight miles from the coast. The length of the sand is about ten miles, and the breadth nearly two, and consists of a more soft, fluid, porous, spongy, but withall tenacious matter, than the neighbouring sands, and consequently of such a quality, that when a ship strikes upon it there is little chance of her getting off, the nature of the sand being such as to swallow the vessel up, sometimes in a few hours; while the surf which breaks upon them renders all attempts to approach the ill-fated vessel impossible. The waves break over the sands with fearful violence, and are plainly discernible, although at a distance of ten or twelve miles. This will enable the reader to form some idea of

the tremendous waves which, with a west wind, the worst that can blow at that spot, hurried the Ogle Castle to destruction, and her despairing crew to a melancholy death, when almost within sight of their destined port. When the water is off these sands, they become exceedingly hard and firm, so that people may land, and stay for hours upon them in summer; indeed cricket-matches have been played upon them, but woe to those who do not quit at the proper moment, for in a very short time they become a quick-sand, and float to and fro with the waves, and then they retire again, settle as before. When the Trinity House, some years since, formed a design to erect a light-house upon them, the engineers employed, penetrated to a great depth with their boring augurs, but they could reach no solid bottom, as the spongy materials reach to such a depth as to render the design utterly impracticable, and a floating light was in consequence established. On the 26th of November, 1702, a most dreadful storm arose from the W. S. W. and blew for many hours with great violence, during which thirteen men of war drove from their anchorage in the Downs, ran upon the fatal Goodwins, and were totally lost, with nearly all their crews, only seventy-one being saved. Concerning the origin of these sands there are various opinions, but the common received story of their having once been the estate of Godwyne, earl of Kent, the father of Harold, who fell at Hastings, is now exploded, as well as their having been an island called Lomea, and to have been destroyed by the sea in 1097; the most probable opinion of our best antiquaries being, that instead of these sands being occasioned by an inundation of the sea, they were caused by the sea's leaving them at the time of that terrible inundation in the reign of king William Rufus, or Henry the First's reign, which drowned so large a part of Flanders and the Low Countries. This desertion of the sea in these parts might have been further increased by following inundations in other places, especially upon the parts of Zealand, which anciently consisted of fifteen islands, eight of which were swallowed up in Henry the Second's time. Such are the Goodwin's, which no vessel ought to pass without a pilot.

STEAM ENGINES IN LANCA-SHIRE.

THE following list of steam engines with their aggregate horse power in the principal manufacturing districts of Lan-

Lancashire, in September, 1825, is copied from *Baines's History of Lancashire* :—

	No. of Engines.	Horse Power.
Ashton-under-Line.....	34	840
Blackburn.....	31	408
Bolton (and vicinity).....	83	1,604
Burnley (and vicinity).....	37	571
Bury (township).....	15	205
Chorley (parish).....	11	187
Clitheroe.....	5	110
Colne (chapelry).....	8	87
Haslingden (township).....	3	64
Kirkham.....	1	45
Lancaster (township).....	6	147
Leigh (parish).....	16	286
Liverpool (on shore).....	73	1,030
(afloat, in steam packets).....	79	3,931
Manchester.....	212	4,875
Middleton (township).....	3	82
Oldham (and vicinity).....	96	2,061
Prescot.....	5	57
Preston.....	44	981
Rochdale (and vicinity).....	57	1,048
St. Helen's (and vicinity).....	69	1,369
Stayley Bridge.....	29	773
Todmorden.....	13	210
Ulverstone.....	2	27
Warrington.....	17	334
Wigan.....	32	597
Stockport.....	67	1,965
Total.....	1048	23894

In addition to the above, there are in this county 305 cotton-spinning concerns, 41 bleach-works, 60 calico-printing works, 44 woollen manufactories (various), and about 100 collieries; making upwards of 500 establishments; the principal part of which are worked by steam, and to supply the deficiency there are many steam engines in other concerns not enumerated above. Assuming, then, that there are 500 additional steam engines, at an average of 15 horse power each, the numbers will be in the manufacturing towns, as quoted above, 1,048 engines of 23,894 horse power; and in other parts of the county, 500 engines of 7,500 horse power. Total 1,548 engines, 31,394 horse power.

Of the above mechanical force the power of 20,000 horses is probably employed in the spinning of cotton, each power yielding, with the aid of machinery, as much yarn as 1,000 persons produced 50 years ago without it; so that the quantity of yarn now spun daily in Lancashire, by steam, is as much as could have been spun with the distaff and the spindle by 21,320,000 persons—an amount equal to the total population of

the United Kingdom of Great Britain and Ireland.

Estimating the consumption of each horse power at 180lbs. of fuel daily, and the working days at 300 in the year, the result will be, that the steam engines at work in this county consume 756,820 tons of coal yearly.

CURIOUS LEGAL OPINION.

THE following novel case was submitted to Mr. Gurney, the Counsel, for his opinion :—

“Case for the opinion of Mr. G.—Emma, the daughter of W. and A. G., was born after the house clock had struck and while the parish clock was striking, and before St. Paul's had begun to strike twelve, on the night of the 4th of January, 1815. As there are great estates in the family it may be of some importance to ascertain whether the said Emma was born on the 4th or 5th of January. Your opinion is therefore requested whether the proper evidence is that given by the house clock, the parish clock, or the metropolitan clock.”

“Answer.—This is a case of great importance and some novelty, but I do not think I should be much assisted in deciding it by reference to the ponderous folios under which my sielvies groan. The nature of testimony is to be considered with reference to the subject to which it is applicable. The testimony of the house clock is, I think, applicable only to domestic—mostly culinary purposes. It is the guide of the cook with reference to the hour of dinner, but it cannot be received as evidence of the birth of a child. The clock at the next house goes slower or faster, and a child born at the next house at the same moment may, according to the clock at that next house, be born on a different day. The reception of such evidence would lead to thousands of inconsistencies and inconveniences. The parochial clock is much better evidence, and I should think that it ought to be received if there were no better; but it is not to be put in competition with the metropolitan clock; where that is present it is to be received with implicit acquiescence. It speaks in a tone of authority, and it is unquestionably testimony of great weight. I am therefore of opinion that Miss Emma G. was born on the 4th of January, 1815, and that she will attain her majority the instant St. Paul's clock strikes twelve on the night of the 3rd of January, 1836.”

SWIFT OUTWITTED.

SWIFT, Arbuthnot, and Parnell, taking the advantage of a fine frosty morning, set out together upon a walk to a little place Lord Bathurst had, about eleven miles from London; Swift, remarkable for being an old traveller, and for getting possession of the best rooms and warmest beds, pretended, when they were about half way, that he did not like the slowness of their pace; adding, that he would walk on before them, and acquaint his Lordship with the journey. To this proposal they readily agreed; but as soon as he was out of sight, sent off a horseman by a private way, (suspecting their friend's errand,) to inform his Lordship of their apprehensions. The man arrived time enough to deliver his message before Swift made his appearance. His Lordship then recollecting that he had never had the small-pox, thought of the following stratagem:—Seeing him coming up the Avenue he ran out to meet him, and expressed his happiness at the sight of him; “but I am mortified at one circumstance,” continued his Lordship, “as it must deprive me of the pleasure of your company; there is a raging small-pox in the house. I beg, however, that you will accept of such accommodation as a small house at the bottom of the Avenue can afford you.” Swift was forced to comply with this request; and in this solitary situation, fearful of speaking to any person around him, he was served with dinner. In the evening the wits thought proper to release him, by going down to him in a body, to inform him of the deception, and to tell him that the *first best room and bed* in the house were at his service. Swift, though he might be inwardly chagrined, deemed it prudent to join in the laugh against him; they adjourned to the mansion house, and spent the evening in a manner easily to be conceived by those who are in the least acquainted with the brilliancy of their characters.

THE CAMELEON.

THE following is an extract of a letter from Madagascar, a large island in the Indian Ocean, published in the Salem Register:—

Among the curiosities which I saw at Fort Dauphin, was the Cameleon. I had a number of them which I kept for some time. They are shaped like a lizard, except that the back is not so flat. I have seen them from two to thirteen or fourteen inches long. The prevailing colour of the chameleon is green, or a yellowish green.—When excluded from the light

for a short time, they appear of a dark chocolate colour. They certainly have the property of assuming, in some degree, the colour of what they are placed on; but for instance, though I placed them on white paper, I never saw them turn white. The most remarkable thing in this animal is, the construction of its eyes, which are placed in little movable globes in the head, which globes turn every way, and project a little, so that the creature, with one eye turned forward, and the other backward, can see every thing around it, without turning the head, which it is incapable of doing, except in a very small degree.

The Gatherer.

“I am but a *Gatherer* and disposer of other men's stuff.”—*Wotton.*

IN THE CHURCH-YARD OF
HATFIELD, HERTS.

THE world's a city full of crooked streets;
And death the market-place where all
men meet.

If death were merchandize, that men could
buy,
The rich would always live, the poor must
die.

IN THE CHURCH-YARD OF
DARTFORD, KENT.

WE all must die we know full well,
But when or where no one can tell;
Strive, therefore, to live godly still,
Then welcome death, come when it will.
A PEDESTRIAN.

LORD BRIDPORT, when he commanded the Channel fleet; was called the “whiting-catcher,” from his being so often in Port. At a dinner given by the mayor of Plymouth, he said “Captain Trowbridge, I suppose you have no objection to fill a bumper to the health of the commander-in-chief.” “Not any,” replied the captain, “but hand me the claret, for I am quite tired of drinking him in port.”

EPIGRAM.

QUOTH a starved poet to a thievish spark,
Who search'd his house for money in the
dark;
Forbear your pains, my friend, and go
away;
You'll not find now, what I can't in the
day.

LINES ON A WINDOW.

BY A LADY.

The power of love shall never wound
my heart;

The' he assaults me with his fiercest dart.

THE ANSWER.

The lady has her resolution spoken,
Yet writes on glass in hopes it may be
broken.

REV. ROWLAND HILL'S PUN.

THIS Reverend gentleman when at college, had a conversation with some of his companions on the power of the letter H, when it was contended that it was no letter, but a mere aspiration of breathing. Rowland took the opposite side of the question, and insisted on its being to all intents and purposes a *letter*, and concluded by observing if it was not it was a very serious thing for him, as it would occasion his being *all* all the days of his life.

NAUTICAL EPITAPHS.

IN THE CHURCH-YARD OF ST. JOHN,
HORSLEYDOWN.

(For the Mirror.)

1. On Captain —, who was drowned at
Gravesend.

FRIENDS, cease to grieve, that at Graves-

and
My life was clad with speed,
For when the Saviour shall descend,
'Twill be graves' end indeed.

2. On a shipwrecked sailor.
THOUGH boisterous winds and Neptune's
waves

Have toss'd me to and fro,
In spite of both, by God's decree,
I harbour here below.

Where at an anchor I do lie,
With many of the fleet,
Expecting when I do set sail
My Saviour Christ to meet.

In the same church-yard is the following
Welsh epitaph, with a translation of which
perhaps your correspondent *Gwynn Sais*
may furnish your readers:—

DAN GUDD mae hym Grudd mewn Gro
Arwailled oer Wely rwy heno
Hall Ieuenghyd Ca'n Drudain Dro
Nesch hedyw chwi DDwech iddo.

CLAVIS.

EPITAPHS.

MR. EDITOR.—Having passed through a small and solitary church-yard, near Folkstone, in Kent, I was much amused with the following epitaphs: If you consider the *style*, *poetry*, and *language* worth recording, they are at your service.

A MAN OF KENT.

1.

HEAR lyeth the bones of Mary Rogers, who left this world A.D. 1692; she was a good mother, wife, and daughter.

All good people, as you pass,
Pray read my hour glass;
After sweets and bitters it's down,
And I have left your pretty town.
Remember soon you must prepare to fly
From all your friends, and come to high.

• Folkstone.

2.

THIS stone his sacred to the memory of poor old Muster Thomas Boxer, who was loste in the gould boatse Rouver, just coming home with much fishes, got near Torbay, in the years of our Lord 1722.

Prey, good fishermen, stop and drop a tear,
For we have lost his company here;
And where he's gone we cannot tell,
But we hope far from the wicked Bell.

The Lord be with him.

A public-house that he frequented in the an-
nuyance of his family.—Written in pencil on the
stone.—M. K.

3.

To the memory of my four wives, who all died within the space of ten years, but more *partickler* to the last, Mrs. Sally Horne, who has left me and four dear children; she was a good, sober, and clean soul, and may I soon go to her. A.D. 1732.

Dear wives, if you and I shall all go to
heaven,

The Lord be blest, for then we shall be
even.

William Joy Horne, carpenter.

TO CORRESPONDENTS.

The *Escorial*.—A beautiful view and description of the Palace of the Escorial, which has just been destroyed or much injured by fire, is given in No. CLKVII. of the MIRROR.

A view of the New Buildings for the High School of Edinburgh, with an historical description, in our next.

Mr. Hayter's original plan for a *Muse* in our early Number.

Many of our correspondents will find their inquiries answered by the insertion of their communications in our present Number. Others shall receive answers in our next; in the mean time we thank them all sincerely.

Printed and Published by J. LIMBIRD, 143, Strand, (near Somerset-House,) and sold by all Newsmen and Booksellers.